

(14.)

3. / THE
NECESSITY
OF
Christian Subjection.

Demonstrated, and proved by the Do-
ctrine of Christ, and the Apostles; the practice
of Primitive Christians, the rules of Reli-
gion, cases of conscience, and consent
of latter Orthodox Divines;

*That the power of the King is not of
Humane, but of Divine Right, and that God onely
is the efficient cause thereof.*

Whereunto is added,

An Appendix of all the chief Objections
that malice it selfe could lay upon His Majestie,
with a full Answer to every parti-
cular Objection.

1 PET. 2. 17.

Feare God, Honour the King.

OXFORD
Printed in the Yeere. 1643.

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of all Christian Divines,

That the power of the King is not of
Humane, but of Divine Origin, and that God only
is the efficient cause thereof.

An Appendix of all the chief Objections
which are made against the Divine
Right of Kings, and their
Answers, with a full Answer to every parti-
cular Objection.

For the Good Honour of the King.

Printed in the Year. 1643.

THE NECESSITY OF CHRISTIAN SUBJECTION.

ROM. 13. 5.

Wherefore ye must needs be subject, not onely for wrath, but also for conscience sake.

Would men but meditate, or were they perswaded of the truth of the Prophets speech, (1 Sam. 15. 22. 23.) *Behold to obey is better then Sacrifice, & to hearken then the fat of Rams; for Rebellion is as the sinne of Witchcraft, and stubbornnesse is as Iniquity and Idolatry.* (Were they I say perswaded of this truth) there would not be so little hearkening to the commands of Authority, nor so little obeying what they heare, nor would men runne so fiercely into the fearefull sin of Rebellion, onely to maintaine and iustifie their owne sacrifice of foolerie; which is indeed no other then their foolish imaginations have devised, and their vaine thoughts have set up as an Idoll to themselves. Oh were wee not fallen into those last and worst of times prophesied of by the Apostle (2 Tim. 3. 1. 5.) wherein men that make shew of godlinesse (yea many that most shew of it) have onely a shew, but deny the power of it, being proud, cursed speakers, disobedient to parents: Proud indeed, when they dare exalt themselves against Gods Vicegerent; Cursed speakers, when they dare libell and slander Princes and Prelate; Disobedient to Parents, Naturall, Ecclesiasticall, and Politicall; were we not I say fallen into such times, I should not need to urge the Apollies inference, which the unreasonable sins of these seasons make so seasonable: [*Wherefore ye must needs be subject, &c.*]

In which words, *Infer conclusionem Principaliter intentam, Aq. wherein, Concludit Paranesin subjectionis eam qua necessitatem, Rot.* shewing that we must obey the Magistrate, not onely for feare of punishment, but much more because that (although the

Magistrate

Eccle. 5. 1.
Olympio.
dor. in loc.

His Majesties large
Declaration
on, p. 12.
T3. 225.
256. 257.
&c.

Magistrate hath no power over the conscience of man, yet seeing he is Gods Minister) he cannot be resisted by any good conscience, *Gen: Notes, ex Calv, & Bez. In qua duas potissimum urget causas ob quas potestatibus necessario obediendum, Marlor.* First their power to cause feare of wrath. Secondly our conscience to obey Gods ordinance; In respect of both which we must be subject not onely for wrath, but also for conscience sake:

Wherein I shall consider these 5 particulars.

1. The Illation, [*Wherefore,*]
2. The Duty, [*subject*]
3. The Necessity, [*must needs*]
4. The persons obliged, [*Ye*]

5. The Reasons perswading, and those twofold:

1. From feare of wrath, although [*not onely for wrath.*]
2. For conscience, [*But also for conscience sake.*]

*Aquin.
Lyr.
Calv.
Bez.
Marlor.
Rolloc.*

1. The Illation and inference in this word [*Wherefore*] being a conclusion, wherein *Quod initio praeceperat de praestanda Magistratibus obedientia, nunc per medium collectionis repetit, sed cum expositione: Calv.* It will be convenient for conceiving fully the Apostles meaning, and the force of his Arguments, and the drift of this conclusion, that we resist back as farre as the beginning of this Chapter; where (besides those two mentioned, *verse. 4.* Of 1. Terror to the ill, which I referre to be handled under that of wrath. 2. And Reward to the good, which I referre to that of conscience.) We shall finde toute Reasons premised to inforce this conclusion, [*Wherefore ye must needs be subject, &c.*]

*Jo. 19. 20.
Mauh. 27.
26.*

1. First, *Cὴν δὲ ἐξουσία ἐστὶν τοῦ Θεοῦ, (v. 1.)* for there is no power but of God. How much soever we may perhaps dislike them, and how ill soever they may sometimes use their power; As *Pilate* did his, in crucifying him whom he should have loosed, and loosing him whom he should have crucified, yet our Saviour himself acknowledgeth, that even this abused power was *ἀποδοθέν* given him from above; (*Iob. 19. 11.*) For misery comes not out of the dust, neither doth affliction spring out of the earth: (*Iob. 5. 6.*) But as *Omne bonum desuper*, Every good gift is from above, (*Iam. 1. 17.*) so is there no evil in the City, and the Lord hath not done it, (*Amos 3. 6.*) (i.e.) *Malum poenae*, no evil of punishment.

*August. de
Civitat.
Dei. l. 5.
c. 21.*

Per me Reges regnant, By me Kings raigne, is the generall ground of the Charter, both of good and evil Princes, and Nobles, and all the Judges of the earth, (*Prov. 8.15.16.*) He it is that raiseth unto *David* a righteous branch, a King who shal raigne & prosper, and execute judgement and justice upon the earth, in whose dayes the people shal be safe; And he it is that gives an evil King in his anger, & takes a good King away in his wrath; *Qui regnare facit hominem hypocritam propter peccata populi.* (*Iob. 34. 30.*) vulg. So that whether they be good or evil, we must be subject, sithence there is no power but of God; *Μη ποτε εχθρου αμαρτολου εμπεδωτε*, lest we will be found fighters against God, whose power none is able to resist, whether it bee for protecting or for punishing; [*Wherefore we must needs be subject.*]

2. Secondly, they are not onely not without God, *ει μη α' το Θεου*, and so of him permissive; but they are the ordinance of God himself, and so of him positive, *το Θεου τετακται*, ordained of God (*v. 1.*) whereupon they worthily use in their stile, not onely *Permissione Divina*, or *Providentia Divina*, although those be good titles taken in a good sense; (yet they imply some intermediate meanes betwixt God and those who beare them.) But Princes write *Dei Gratia*: for by the Grace of God (no favour of man) they are what they are; so that I may say of their government, as Saint Paul said of his Apostleship, It is not of man, nor by man, but by Jesus Christ, & God the Father, For, *Cujus jussu homines nascuntur, hujus jussu & Reges constituuntur*; apti his, qui in illo tempore ab ipsis regantur. (*Iren. lib 5 cap. 24.*) Which may be demonstratively evidenced, if we shall take a survey of the Series, and succession of Governours, from the first man that was placed upon the earth, whom we finde created with an intention to make him Gods Vicegerent; (*Gen. 1.26.*) and at his very first setting foot upon the earth, actually invested with Monarchicall government; (*ver. 27.28.*) That government being indeed the speciall forme, whereby he could resemble the image of God who is in Heaven, as he made him upon Earth the sole unequalled Monarch, from whom alone *Quicquid est ab uno est, & est id quod est*; and therefore he is worthy to receive glory, and honour, and power, for of him, and for him, and through him are all things.

Nor was it his intencion that hee should onely governe the Beasts already created, But also he made him to be the Monarch,

Theophil.
l. 2.

Chrysost.

Hier. 34.

in 1 Cor.

Apoc. 12.

Theophil.
Chrysost.
ubi supr.

Gen 10.
9, 10.

Dan. A-
phor. 15. Pa-
lit. p. 402.
24.

Marth. 6.
10.

And confirmed his Authority *Iure naturali*, *Potestate patris*, over all mankind, which should be propagated after him; who as the Angels and those of Heaven, had their beginning from God by Creation, and therefore were subject to him; so all the Armies upon earth were to deduce their off-spring from that one Adam by Generation, and so to owe to him subjection; whereas had not God intended to have Principality, depended onely upon his own institution and not upon the subordinate Nobles, nor the multitudes of popular election, It had beene as easie for him, to have Created a Company, a Colony, a Countrey, a Nation, a World of men upon earth, with his own *faciamus*, As it was, and as he did, so many Legions of Angels in the Heavens; that so out of those choice Colonies themselves might have made choice of a Commander. But he, who found the Heavens not free from mutiny, when he produced a multitude of inhabitants there, although all were his off-spring, would not give the least colour to contention, for superiority or equality, nor pretext of disobedience against his Monarch upon earth, whilst he suffers no Subject to be set by him but such as owed the Subjection and duty of a Sonne in Descending from him; Thereby teaching all posterity, how the power of a Prince over his Subjects is, and ought to bee acknowledged, as naturall, as the power of a Father is over his sonne; yea and also thereby signifying, That as Naturally there can bee but one Father of one Childe. So Politiquely there should be but one Prince and Monarch of one People and Nation. Whereupon God did not create two men (no nor Eve, but out of the rib of Adam) that so from them all others should issue, and they might rule promiscuously, or that each of them should rule such as would make choice to be under his government, rather then under the others, (although perhaps propagated of the other) Nor that the mightiest Hunter, he, that could get most, should governe most, as afterwards it fell out in the degenerating dayes of Nymrod. But he created onely one, thereby to intimate, How far Monarchicall government is to be preferred before any other, Aristocraticall, Democraticall, Oligarchicall, or the like. This and this alone of man on earth, being an Idea or resemblance of Gods government in Heaven; and we pray daily, that his will may be done on earth as it is in heaven; And how can it be so, if we reject or resist that forme of government? As also, thereby he implies, that

that all other formes of government are against the course of nature, different from the patterne of heaven, diverse from divine institution, and indeed punishments rather then blest governments. If they be compared with Monarchie; Which made the wisest of Kings affirme, that many Princes are imposed for the transgression of a Land, But that Realme onely indures long which is ruled by one man of understanding and knowledge (*Prov. 28.2.*) Which Doctrine seemes to bee squared to Gods own practice throughout all ages, whensoever he designed any government over his people the Jews (after they were taken notice off for his peculiar) although for a long time he retained the royall supream Title of King to himselfe, (during which time, he oft times immediately delivered his Regall mandates by Urin, Thummim, Visions, Oracles, Propheties. &c.) Yet hee appointed one Supreme Vicegerent over them, and not many (for as for the *Sanhedrim* they were but as *Moses* or the-High priests Privie Councell, Or as delegated Judges because of the multiplicity of businesse) One I say and not many, witnesse *Moses* 40. yeeres betwixt *Egypt* and *Canaan*, *Ioshua* neere 60. yeeres settling them in *Canaan*, after them *Judah*, after him *Othniell*, then *Ehud*, then *Shamgar*, then *Deborah*, then *Gideon*, then *Tolah*, then *Lair*, then *Iephthah*, then *Sampson*, But never above one at onetime. And how lamentable the times were when there was not one Supream, but the multitude tooke power into their own hands; that hideous story of the licentious *Danites*, and the ravished *Levites* wife, and the revenge of one upon another may serve to astonish all posterity, and affright them from affecting Anarchie; yea & when God, after that he had in mercie looked upon their misery, sent them new Judges, *Hely*, and *Samuel* successively, and they not therewith satisfied would have a King like other Nations, he doth not set several Kings over them, as *Ioshua* found 31. over the land at their enterance, but hee appointed them onely one King (*1 Sam. 8.22.*) As being safest for his people, best resembling his government and most agreeable to his Ordinance; Wherefore wee must needs bee subject to such form of government, for it is the Ordinance of God.

Oh I how much therefore are those too blame who goe about to alter this forme of government, and to introduce a new deformed device of their own ambitious invention, wherein they are not

1 Sam. 8.

*Judg. c. 10
c. 15.*

*Judg. 19,
& 20.*

*2 Sam. 8.5
Joth. 12.*

not agreed, whether they shall be stiled, 1. The States of England as some of their Preachers (forgetting the King in their prayers) have sycophantically phrased them; 2. Or whether they shall be entituled, The perpetuall Senate, or Assessours of the kingdom, as some have endeavoured to derive their stile, as the Impresse of a Republick; 3. Or whether they shall be dignified with the Princely Attribute of Gentlemen of the Crowne of England (to which should be annexed the power of electing their King although hereditary) as some of themselves have ambitiously expressed their affectation in assimilation to that of Poland; onely to the end that themselves might be sharers in Supremacy. A Government which admitting a Monarch whom yet they dare not deny, is neither Monarchie, Aristocracy, Democracy, nor Oligarchie; and Anarchie, I dare say, they would not have it intituled; A Government which if Aristotle himself were to sit in Councel at their close Committees, he could not yet resolve what to call it, a government never grounded on the Ordinance of God, nor practised in any established Common-weale. And what fearfull effects must necessarily follow it, Besides, that it is to conjecture when men leave the fountaines of the living waters, and take themselves to Cisterns of their own digging. It may also be apparent to any indifferent understanding who reads or hears the story of Hen. 3. when there was an attempt of 24. Assessours and a trayterous appointing *Les Douze Piers*, far short of this confus'd insolency, what Robberies, what Rapes, what Murthers, what Burglaries, what Extortions, what Exactions followed, (every one shrouding himself under that Assessour, which he followed, yea and every one of the Assessours after a little time, bandying himself against another, either for their own faction, or favouring of their followers) is rather to be imagined then reported, yet those times too really felt it, and all must necessarily taste the like bitter fruit, who wil plant & nurse the tree of popular faction. And alas how foolish and fond of flitting (to use King James his Scottish Proverbe in another case) are those people which will be bewitched to follow these many-headed *Hydra's*, before the voice of the Lambe, and never consider that old Adage: *Citius impletur unus saccus, quam plures*? hath there been so much paines bestowed in vaine, if it be in vain, (As the Apostle speaks in another case) to bring this Kingdome from an Heptarchie to a Monarchie;

Speed H.
3.p.635.
ex. Mat.
Westmo-
nast. Mar-
tin. H. 3. p.
66, 67, 70,
71, 73, 74.

Vpon the
Lords
Prayer.

narchie; that now one part of this Island should be turned from a Monarchie to a *Roman Decemvirate*, a *Venetian Senate*, a *Low-countrie* State, nay to the government without a name, God forbid: *Vic unita fortior*, but a Kingdome divided cannot stand. I Mat. 12. beseech you therefore brethren marke them diligently which^{25.} cause divisions amongst you, and avoid them: (*Rom. 16. 17.*) for those who at first cause divisions, in Opinion, in Doctrine, and in Religion, wil at the length attempt divisions in Government, in Policie, in Countries and Kingdomes. Let us in the feare of God consider with our selves, That if there be no power but of God, even the punishing and persecuting power, and if we must be subject even to that, lest we should fight against God, Oh how much more then, where Kings are nursing fathers, ought we to shew our subjection with all readinesse and chearfulnesse? If Saint *Paul* inforce obedience to the Prince with so many forcible arguments, when that Tyrant *Nero* (who devoured Christians like a Lyon) rained and raged. Oh how should we urge & presse this point, when a *Constantine*, a Patron of the Church, and pattern of piety is our president in religious exercises, as well as^{2 Tim. 4. 17.} president over us with righteous government: for certainly, [*They that resist, Resist the Ordinance of God*] which is the third reason whereupon our Apostle grounds this inference, *Wherefore ye must needes be subject.*

For as in his Church Christ gave some to be Apostles, some^{3.} Prophets, some Evangelists, some Pastors and Teachers, for the gathering together of the Saints, and for the worke of the Ministry: so God in the Common-weale appointed some to be Kings^{Ephes. 4. 11, 12.} *reges*, most eminent and excellent above all other, some to be Governours under them^{1 Pet. 2. 13.} *magistros si autem principes*, sent by Commission from them: Amongst whom some are Nobles, some Judges, (*Prov. 8. 16.*) some Priests (for those howsoever some conceive of them, were not incapable of government in the Common-weale: yea, some things there are which could not be decided without them. (*Deut. 17. 8. to 12.*) some are Governours of Cities, (*Deut. 21. 3, 4.*) some Rulers of thousands, some of hundreds, some of tens, (*Exod. 18. 25, 26.*) and some live meere-ly in subjection, as the interior poore servant, &c. whom *Aristotle* that *Linceus* of Nature affirmeth, Nature it selfe framed onely to that use; and every man bound in conscience by the law of

B

God

God to abide in that state wherein God hath placed him, and to be contented, with his Vocation, Degree, and calling; (1 Cor. 7. 20, 21, 22.) unlesse hee will bee as guilty of confusion in the body politique, or Ecclesiasticall, as the members should bee in the body naturall, if one should strive to usurpe anothers place; The foote the head, the eare the eye; and unlesse we will be as guilty in resisting the ordinance of God, as they should bee of deforming the act of his Creation.

1 Cor. 14. 13. to 31. Submit your selves therefore to all manner of ordinance of man for the Lords sake, *Apoι τὸ δὲν*, Take that which is thine own and goe thy way. If thou beest a Ruler, do it with diligence: If an Officer, wait on thy office: If a Teacher, attend to teaching: If but a servant, doe that without slothfulness, (Rom. 12. 7. to 11.) If a Judge, be learned, (Psal. 2. 11.) yea, and upright too, (Psal. 58. 1.) If thou art to be judged, be obedient, or else thou must be cut off, both for thine owne sin, and also for others example. Nor must thou be obedient onely when Superiours be good and courteous, but even when they are cruel and froward: Nor onely when they punish thee justly for ill doing, but even when thou sufferest wrongfully, yet must thou endure for conscience sake, (1 Pet. 2. 18, 19.) which the Apostle confirms by the example of our Saviour Christ, to (vers. 25.) who when he suffered resisted not, no nor so much as threatened, (vers. 23.) although he could have had more then twelve Legions of Angels, (Mat. 26. 53.) teaching us, that we must not resist Authority, although unjustly oppressing: (muchlesse unjustly ruling although punishing.) First, Neither offending it, (Mat. 17. 27.) Secondly nor defending ourselves against it, (Mat. 26. 52.) what specious pretences soever we may make for it. For who might have pretended fairer in that kinde, than the Primitive Christians against Idolatrous Persecutors? yet they professe, that *Arma sunt preces & lachrymae*; so that *nemo nostrum quando apprehenditur, reluctatur; nec se adversus injustam violentiam vestram, quamvis nimis, & copiosius noster sit populus, ulciscitur*: Cyprian. Who might have pretended more rightly the defence of himself, of his fellow Disciples, of his Master, yea of Religion, than Saint Peter? Yet heare our Saviours mandate and his menace, his mandate: [*Put up thy sword into thy sheath*]: His menace, [*For all they which strike with the sword, shall perish with the sword*]. [*All*] whosoever Clergie or Laity, strike

strike against authority, or without the licence of it, in what case
 forever without exception of 1. *Se defendendo*, or 2. Maintenance
 of a Covenant, or 3. Defence of Religion. And what manner
 of Christians those men are who dare resist their rightfull, right-
 teous, religious Sovereigne: Or what manner of Religion that
 is, which they pretend gives priviledge to such rebellious practi-
 ses, I leave to every good Christian to consider: Onely give me
 leave to tell you, sure I am, it is not such as was known to Pri-
 mitive Christians: It is not such as was allowed by our Saviour
 to his Apostles, nor is it such as the Apostles taught the People
 of their times: for they without any cloake, *Sub moderamine in-
 culpata tutela* (which indeed never can be by Arms but onely by
 Laws) Howsoever Pontificians and Consistorians conspire: as
Buchanan laboured to beguile his Nation, and some of our Coun-
 trey-men have beguiled themselves, and Jesuites would have
 beguiled the whole world, and without any distinction so offen-
 sive and defensive disobedience, the Apostles taught the Church
 of God, *That he which resists, (be it how it will) resists the Ordi-
 nance of God.*

[*And he that resists purchaseth to himself damnation.*] which is
 the fourth reason to enforce this [*Wherefore, &c.*] and beares a
 threefold reading, 1. *Indicium*, Judgement: *Tremel*. 2. *Condem-
 nationem*, Condemnation: *Beza & Tompson*. 3. *Damnationem*, Dam-
 nation: *Vulgar & Kings Bible*. All which are but the Graduati-
 ons of the punishments, implied by the originall, *Κόποις* for not
 onely *Ἐν ὧν ἔσται ἡ ὑπόταξις*, (*Matth. 5. 22.*) they shall be in danger
 of the judgement of censure and condemnation of the censorious.
 Although this be a punishment which an ingenious spirit would
 willingly escape, which made *David* pray, (*Psal. 39. 8.*) Let me
 not be made a rebuke unto the foolish, whilest they censure, re-
 prove, condemne my actions in their Assemblies, much more a
 man that is shot through the head with popularity, as His Maje-
 stie saith of the then revolted *Rolloc*, as indeed all factious persons
 in Church and Common-weale are, especially if they aspire by,
 or adhere to the popular faction; For such, like the Camelion,
 which turnes to all colours save white, lives onely by the aire, and
 delights rather in breath then other, *Ac si mallet costam quam cru-
 dam*; so they who apply to popularity, and suit themselves to all
 company, saving the innocent, can live no longer (at least not

Aug. l. 22.
 cont.
 Faust. c.
 75.

His Maje-
 sties Pro-
 clamati-
 on and Decla-
 ration, &c.

4.

Larger
 Declarati-
 on. p. 25.
 405.

- with delight) then they sucke the breath of applause from the multitude. But behold, not onely those which sit in the gate (the Rulers) speak against such disobedient persons, but if they escape the songs of the Drunkards (who perhaps may whoop on their sides) yet shal very babes and sucklings chant their disloyalty, and the Vipers tongue shall slay them, (Job. 20. 16.) Thus an evil condemnation shall fall upon them, whereby their name shall rot, and their memoriall shall stinck, even *αἰῶνι*, under the censure of those who are as censorious as themselves: Nor onely so, but *Ἐαυτοῖς κρίμα λήγονται*, They shall receive Judgement, and Condemnation: 1. Both, Judgement before the Tribunall of men, where the sentence of guiltinesse shall proceed against them; and when sentence is given upon them, they shall be condemned, for such ungodly persons shall not be able to stand in Judgement, neither these sinners in the Congregation of the righteous. 2. And also they shall receive Condemnation from the Justice of God, who stands in the Congregation of Princes, (as to survey, so to assist) and is a Judge amongst the earthly gods, yea even of those whom they sometimes cannot come by to judge according to their deservings; who when he shal arise (as he will arise) to judge the earth, he will recompence such wicked persons after their deservings; he will reprove them, and set before them, even in Order, the things that they have done: As first their Pride, next their Covetousnesse to maintaine it, after that their rebellion to declare it, then their Hypocricie and counterfeiting Religion to vaile and defend it, & at the length he will bring Death hastily upon them, and they shall go down into hell, sithence such wickednesse is in their dwellings and amongst them; and is not this a fearefull Judgement and Condemnation? so fearefull, as what can be conceived to be added? And yet behold, 3. *κατάκριμα*, Rom. 14. 23. *κατακρίνεται*, the Judgment, Condemnation, yea, Damnation of an accusing conscience shall consummate their misery, even such as drave Judas to be his own Executioner upon earth; Th is shall do continuall execution of Gods just judgement upon them in hell, by that worme that never dies, and that fire which never shall be quenched, where their rebellious carcases shall be an abhorring to all flesh; wherefore for the escaping such fearefull 1. Judgement. 2. Condemnation, 3. Damnation here, and hereafter from God and man; *We must needs be subject.*

2. [Sub-

2. [Subject] Which is the duty; That as the Devil overcame man by his disobedience to God, so man may return to God and overcome the Devil, by obedience to man for the Lords sake. Christianity is a Schoole of Humility, and we must not look every one upon our own excellencies, but upon other mens; having the same minde in us, which was in Christ Jesus, in giving (not in taking) honour, preferring one before another, *tumiores ex utroque*, humbling our selves as little children; As they submit to their Parents, so must we be subject to our Prince, for he is the Person to whom principally the Apostle presseth this subjection; as *Aquin. Dion. Carth. Bruno. and Claud.* glosse it. The subjection to others being for his sake, as the subjection to him is for the Lords sake; which that we may performe aright, let us consider these three particulars:

Math. 20.
27, 28.
Philip. 2. 4.
Vers. 5. 10
9.
Rom. 12.
10.
Math. 18.
2.

1. *Qualibus*, To what manner of Princes we must be subject.

2. *In quibus*, In what things we must be subject.

3. *Quomodo*, How we must expresse our subjection.

1. *Qualibus*, To what manner of Princes we must be subject.

As the Apostle injoyne Servants concerning obedience to their Masters, so say I to Subjects concerning their Sovereignes; Let as many as are under the yoke count their Governours worthy of all honour, (*Sive fideles, sive infideles*, whether they be gentle, or whether they be cruell) that the name of God and his Doctrine be not ill spoken of: 1. And if they be believing, let us not despise them because they are faithfull and beloved, and partakers of the benefit, to wit redemption. 2. Or if they be unbelievers, let us not rebell, nor resist them; because although, 1. *Quidam illorum dantur ad timorem & poenam, & increpationem*, Some of them are sent meerey for a terrour and a punishment. 2. Yea, *Quidam ad illusionem & contumeliam, & superbiam*; Some of them set up themselves in pride, meerey to contemne, and scorne, and scoffe at their Subjects, as the persecuting Emperours did, when they exposed the Christians naked to fight with beasts and beastly Heathens. 3. As well as *Quidam ad correctionem & utilitatem subjectorum, & conservationem Iustitia*; For a fatherly reformation of offenders, a loveing protection of the obedient, and the preservation of Justice for both: Yet we must consider and confesse, that *Ad utilitatem Gentilium terrenum Regnum positum*

17.
1, 2.

Hab. 1. 13.
14.

*est à Deo, non à Diabolo, qui nunquam omnino quietus est; Imo qui nec ipsas quidem gentes vult in tranquilla agere, ut pimentes regnum humanum: Earthly Kingdomes are erected by God, not by the Diuel, who as he is never quiet himself, so would he not have the people live in peace, (as appears by his late practices) which government is the meanes to procure and preserve, preventing men from devouring those that are more righteous then themselves: And for being like the fishes of the Sea, or the creeping things who have no Ruler over them: for, Per legum positiones re-
percussant multiplicem gentiliū in iustitiam, Kings and Princes by their Laws restraine and bridle the fury and violence of our naturall corruptions: yea, and the worst of Princes is never worse then Quemadmodum populi digni sunt Dei iusto iudicio in omnibus aliquantulum superveniente: Iren. l. 5. c. 24. such as the people have provoked God to set to afflict them; whose just judgement alwayes interposeth it self in such weighty cases. Although sometimes we know it not, oft-times we will not acknowledge it: which being so, may oblige every one of us to be subject to all powers, of all qualities, conditions, dispositions, tempers, religions, under whom the Lord hath placed us: Sive 1. Nutricius, sive 2. Hypocritis, sive 3. Hereticis, sive 4. Tyrannis: Whether they be nourishing fathers, for whom we must praise God: or dissembling Hypocrites, or obstinate Heretickes, or bloudy Tyrants, for all which we must pray to God: Whatsoever Sanders, Allen, Stapleton, Parsons, Mariana, Boncherius, Santarellus, &c. on the Romish part: And Knox, Buchanan, Gilbey, Goodman, and Danes, on the other extreame have formerly taught, Calderwood hath followed, and some too fiery spirits of late have seditiously and scandalously put in practice, of whom I may say in the Apostles language, If any man teach otherwise (then what I have affirmed) he consenteth not to the wholesome words of our Lord Jesus Christ, and to the Doctrine which is according to godlinesse: but is puffed up & knoweth nothing as he ought to know, but doateth about questions and strife of words, whereof commeth envy, strife, railings, evil surmising, froward disputations of men of corrupt mindes, and destitute of the truth, which think that gaine is godlinesse, (howsoever they pretend godlinesse rather then gaine) from such separate thy selfe: For howsoever we must performe active obedience to such Princes onely so far as lawfully we*

1. Tim. 6.
3, 4, 5.

We may, *Calv. Bez. Mart. Rolo. Genev. usque ad aras*, so long as *Cum Deo non comparabuntur*, they are not set in competition *Scorpius.* with God: *Tertul.* Yet we must performe passive obedience and absolute subjection, suffering without resistance, being subject without rebellion, even if they should command the most unjust superstitious, idolatrous, prophane, or irreligious things which can be imagined; yet I say we must not rebell, unless we will renounce Christianity, but we must let this be *Probatio subjectionis*, the touch-stone of our subjection, even our patient and constant sufferings: *Act. 4. 19.*

For, *Qua passos Apostolos scimus manifesta est Doctrina*, The *Tertul. ubi* truth of this Doctrine is sealed by the Apostles sufferings, who *supr.* indured of Heathen Princes, and for not renouncing Christianity, *Garceres, Vincula, Flagella, Saxa, Gladii, Impetus Iudeorum, Coetus Nationum, & Tribunalium Elogia, & Regum auditoria, & Proconsulum Tribunalia, & Caesaris nomen interpretem non habent:* Imprisonment, Bonds, Stripes, Stoning, Wounds, Violence of the Jews, Conventing before the Gentiles, Questioning in the Courts of Tribunes, Examinations and Answers before Kings, Arraignments at the Tribunals of Proconsuls, yea and could not find an Appeale to the Emperour, any protection for their innocencie; yet they not onely submitted themselves, and possessed their own soules with patience, but also taught all pious people so to doe; as here our Apostle makes it apparent, and (*Titus 3. 1, 2.*) prefeth it to all posterity: Put them in remembrance (for indeed we are too apt to forget) that they be subject to the Principalities & Powers, and that they be obedient, & ready to every good work; that they speak evill of no man, (much lesse of Princes and Prelates, as some of late have done) That they be no fighters, (much lesse Armed Rebels) but soft, lowly, gentle, shewing all meeknesse to all men, much more to Rulers; yea, and such effect did this Doctrine produce, that *Sanguis Martyrum semen Ecclesie*, *Cypr.* The blood of the Martyrs was the seed of the Church. The blood, not the sword, that were too Turkish. And however, *Circa maiestatem Imperatoris infamemur, Tert. ad Scap. l. 2.* They were slandered as disloyall to the Emperour; yet, *Nunquam Albiniani, vel Nigriani, vel Cassiani inveniri poterunt Christiani:* Never any Nigrian, who made Religion the stalking-horse for Rebellion; Nor never any Cassian who assaulted his Sovereign by Assassination *His Majesties Declaration ubi supra.*

assination, could be found amongst the Christians: *Christianus nullus est hostis nimirum Imperatoris, quem sciens à Deo suo constitutum, necesse est ut & ipsum diligat, & revereatur, & honoret, & salvum velit, cum toto Romano Imperio, quousque seculum stabit, tam diu enim stabit: Colimus ergo Imperatorem, sic quomodo & nobis licet, & ipsi expedit, ut hominem à Deo secundum, & quicquid est à Deo consecutum, & solo Deo minorem.* For no true Christian can be an enemy to his King or Emperour, whom he knows to be placed over him by God, and therefore upon necessity must love him, reverence him, honour him, pray for him, and desire and endeavour his safety as the safety of the Kingdome; as being next to God, lesser onely then God, and endowed with the power which he hath from God, over all the men in his Dominions. Hereupon was it that the Christians fought so many valiant battels, and obtained so many glorious victories, even for Heathen and persecuting Emperours, yea even for *Iulian* the Apostata himselfe: but never did they fight any battel, pitched any Field, arrayed any Army, armed any legions, or so much as entred into consultation against their Emperour. And thus you see, *Qualibus*, to what manner of Princes we must be subject. And I think all will willingly conclude, *Si parendum est magistratui profano, certe multo magis obedite oportet Summo & Christiano, Rex.* If Heathens were thus obeyed, much more should Christians; If persecuting, much more pious Princes, such as our Gracious Sovereigne, whose clemencie may challenge our love, as wel as his power command our duty, whom God preserve, and prosper long over us in honour and felicity, and give us the grace and gratitude to be subject, not onely for feare, but even for conscience sake. And so I come to consider.

In Matth.
22.21.

2. *In Quibus?* In what things we must be subject? Wherein the true stating of the Question is much differenced from the mistaken and mistaking Tenents of many of these times, who conceive and would beare the world in hand.

1. That they are bound no further to Subjection, then with a Rightly Regulated Conscience, they may performe Active Obedience to all their Superiours Edicts and Commands.

2. That they are not bound to Active Obedience, where they have a doubting conscience, although not fully informed by the right rule of Reason, or expresse authority of Gods word.

3. That

3. That the Supream Magistrate, must have expresse affirmative warrant in the word of God for all his injunctions, or else the Subject needs not obey them.

Whereas the truth is,

1. Concerning the first, That although Active Obedience binds onely in the Lord, yet absolute subjection is due without any resistance for the Lords sake, *αὐτοκρατία καὶ λόγος*, To humane Ordinances (1 Pet. 2. 13.) Even when man ordaines; not the Lord (1 Cor. 7. 12.) yet such a man as is ordained of the Lord, and so presumed to ordain according to the Lord, wee may not in any wise resist.

Ephes. 6. 1.

2. And as concerning the second, Although when man is left to his own liberty; The rule is to be observed, *Quod dubitas ne feceris*, because he that doubteth is condemned of his own Conscience; yet when we are Commanded by Authority, and wee onely doubt in our selves whether that bee good and lawfull which is comanded, or not, The Rule of Saint Augustine must be observed *Si dubitas feceris*, If you onely doubt doe it, except you have expresse warrant out of Gods word, or the Analogie of faith, and undeniable necessary Consequence to the contrary; Authority must turne the scale of thy doubting conscience, and weigh downe thy Judgement to Active obedience, so that

Rom. 14.

23.

3. The Magistrate is not bound to expresse Text for warrant of each of his particular edicts; It is sufficient that it is contained in his generall Commission *Dixi Dñs*, I have said ye are Gods. (Psal. 82. 6.) and therefore have committed my delegated power to you, *Per me Reges Regnant*, By me Kings Raigne (Pro. 8. 15.) And therefore by my authority may lay injunctions upon their Subjects, and they are obliged to Active Obedience, except they can produce a negative Act of Parliament out of the high Court of Heaven; for Princes are not onely instead of God by representation (Exodus 4. 16.) but they have the power of God over those to whom they have commission (Exod. 7. 1.) I have made thee *Pharaohs* God, yea and put case the Subject could produce a contradictory command of God to that of his King, yet is not his passive obedience dispensed withall, nor any part of his absolute subjection dissolved or cancelled, But wee must needs be Subject, (at least by suffering if not by doing); in all things, even against the dictate of a doubting, yea, or a discerning conscience.

Ambros.

To. 3. Epis.

1. 5. Orat.

2. But

C

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3. But then in the next place it remains to be resolved by what meanes, or in what manner this subjection is to be expresse, which must be by these seven meanes following; where there are not *Inra Regni* by mutuall consent of Prince and people to supersede them, or dispence with any of them.

1. First by praying for them (1 *Tim.* 2. 1. 10. 4.) I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of thanks, be made for all men, for Kings and all that are in authority, that we may lead a quiet and peaceable life in all godlikenesse and honesty, for this is good and acceptable in the sight of God our Saviour, who wil have all men to be saved, and to come unto the knowledge of the truth. Where observe we must pray, 1. To the end that we may live godly and peaceably, when we did not live so before: 2. That they may come to the knowledg of the truth, when they knew it not before: 3. And that they may be saved, when they were not in that state before. None so bad then, to and for whom we are not to expresse our subjection by this duty.

Li. Tit. 3.
1, 2. Citat.

2. Secondly, we must speake no evill of them; (*Exod.* 22. 28.) Thou shalt not revile the Gods, nor curse the ruler of the people. Is it fit to say to a King, thou art wicked; and to Priuces ye are ungodly? (*Iob.* 34. 18.) No certainly, nothing lesse, and therefore follow the counsell of *Martialis*, who lived in the Primitive times, learned of the Apostles, and taught to succession *A murmuratiōe custodite corda vestra*; Keepe not onely your hands from mutiny, and your tongues from muttering, but even your hearts from repining.

3. Thirdly, we must not dispute their Commands, for where the word of a King is, there is power, and who may say unto him, what doest thou? (*Eccles.* 8. 4.) (*i. e.*) Not publikely and illegally to raise opposition against him, onely we may privately informe our own judgement, to prepare as peaceably either for active obedience or for Martyrdome.

Josh. 1.
16, 17.

4. Fourthly, we must expresse our subjection by doing all their commands which are not directly against God, resolving with the *Israelites*, All that thou commandest us we wil do, and whithersoever thou sendest us we will goe, onely the Lord thy God be with thee.

Fiftly, we must expresse it by suffering all punishments patiently,

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ently without any resistance; for those things which we dare not do when they command them, because they appeare (not seem) to be directly against God, (as hath been before demonstrated;) imitating S. Chrysostome, (*Epist. ad Cyriacum*) Cum à civitate fugarer, dicebam intra meipsum, si quidem vult Regina me exilem agere, agat in exilium; Domini est Terra & plenitudo ejus; & si vult secare, secet; idem passus est Isaias, &c. Et si substantiam auferre, auferat, nudus exivi ex utero matris meae, nudus etiam revertar; If the Queene will have me go into banishment, let her banish me; The earth is the Lords, and all that therein is. If she will have me sawen in sunder, I submit my self; Isaias suffered so before me. If she will confiscate my goods, I am contented; Naked came I out of my mothers wombe, and naked must I returne again. Behold, this must be the patience of the Saints. Apoc. 13.
10.

Sixtly, by supplying meanes, *Ad necessaria secundum statum sui conditionem*; Lyr. paying due tribute to our Princes; for this is the manner, *Quomodo velit te subjugare, reddere jubens cui Tributum, Tributum: cui Vectigal, Vectigal; (i.e.) quae sunt Caesaris, Caesaris, & quae Dei Deo. Tertium*. Which tribute must be paid without limitation of the quantity before, or accompt of the disposing of it after payment, *Gloss. Ordinarius*. If Calvin understand it aright, (which I dare not assure, nor will I dispute) for, *Neque nostrum est vel Principibus praescribere quantum in res singulas impendant, vel eos ad calculum vocare*: We have no power to prescribe to Princes what they shall expend upon occasions, nor to call them to accompt for their employment of what is expended which I conceive to be intended where there are not *Pacta inter Principem & Populum*: nor fundamentall Lawes of the Land to the contrary. Calvin in
ver. 6.

Seaventhly, we must expresse our subjection by guarding of the Princes person, fighting for him upon occasion, and sparing him from going out with us to battell, lest he should quench the light of Israel, (2 Sam. 21. 17.) And what kind of consciences those men have, who can let their leige Lord go out to battell without them, (they being required) or who can leave him in his Tents in the field, when they return to their own houses. I leave both to men experienced in the Word, and practiced in the sword to consider: and so proceed.

3. To the third part of my Text, which is the necessity of this duty

C 2
(153.)

Matth. 21.
3.

Luke 10.
42.

Dion :
Carth :

Calv. Inst.
1.4.20.

duty of subjection, implied in these words [*must needs*.] *Must* is for the King, and so it is indeed : and so is this: And therefore implies a double duty by these two words [*must*] and [*needs*] termes of double necessity ; *Dominus opus habet*, Our Lord the King, the Lord of us and all we have hath need, and who will not then let all go presently ? He must have it : in case of true absolute, imminent necessity, to save our selves and the publique, according to the Laws of the Land. The supporting of His State is that *Unum necessarium* for our safeties, and the safety of the whole Kingdom; and therefore the Apostle doth ~~not~~ not onely say, 1. It is convenient that we be subject (*i.e.*) for ornament sake. 2. Or it is fit that we be subject (*i.e.*) for order sake. 3. Or it is profitable that we be subject (*i.e.*) for providence and discretion sake. 4. Or it is contenting that we may be subject (*i.e.*) for peace and quiet sake. 5. But *Ἀνάγκη*, It is necessary *Obligaciones juris & propter vim coactivam superioris, viz. quia tenemini & potestis ad hoc compelli ad profitendam veram subjectionem.* [*We must needs be subject*] for absolute necessity sake : *Necessitate salutis, Aq.* even for the necessity of our salvation in Heaven, and of our safety upon earth. What is it but subjection which continues the blessed Harmony in Heaven amongst the Angels ? What is it but Rebellion which bred that confusion in Hell amongst the damned spirits ? What is it but subjection which can continue Peace, Plenty, Piety, Order, and Unanimity amongst men upon earth, Whereas Rebellion brings forth War, Waste, Wickednesse, Confusion ; Desolation, and Destruction : wherefore for avoiding these, and preserving those, *We must needs be subject.* And so I come 4. To the persons obliged, which is the fourth thing proposed in my Text, in this word [*Ye*] *Κεῖν ἱερεὺς εἰς πς, καὶ μοναρχός, καὶ Ἀποστολός, Θεοφ.* And so Saint Chrysostome before him, *Δείκνυς ὅτι πᾶσι ταῦτα διατάττει, καὶ ἱερεῖσι, καὶ μοναρχοῖς, καὶ τοῖς ἐκκλησίαις μοναχ.* With whom consent Theodoret and Oecumenius amongst the Greeks, and Greg. Mag. and S. Bernard amongst the Latines, expresse themselves both in opinion and phrase to the selfe same purpose ; we the Clegy, ye the Laity ; we the Priests, ye the people ; or ye the mighty Peeres, we the many multitude. 1. For neither are Peers excepted and reserved like the *Lacedemonian* Ephori, *Romane* Tribunes, or *Athenian* Demarchi, to restraints the insolencies or exorbitances of Princes oppressions. 2. Nor are the Priests exempted

empted like the *Roman* Hierarchie, to be insolent and exorbitant in the Common-weale. 3. Nor are the people priviledged (as is pretended by some schismaticall *Demagogi*) to carry all by force of their collective body; But we and ye, 1. Peers, 2. Priests, 3. People, must all needs be subject: And that

5. [*Not onely for feare, but even for conscience sake.*] Which is the last member proposed for prosecution. [*Not onely for feare*] And yet we must be subject for feare too, which, *Cogit vel invitos, Marlorat*. Compels those that have no Conscience; *Imo & possunt potestates etiam sine causa irasci, Hieron.* And yet we must feare and be subject too (though they oppresse our tender conscience) for feare of punishment from God, and from the Prince.

1. From God, who will not suffer his Ordinance to be contemned; *Non enim privati est hominis abrogare imperium ei quem Dominus cum potestate nobis prefecit. Calv.*

2. From the Prince; for, *Vltionem repascere possunt magistratus ob dignitatis sua contemptum. Idem.* They may justly avenge the contempt of their authority, 1. Either by their Laws, by which

In legum transgressores & inobedientes severiter animadvertunt: Marlorat. Or else by Armes; for, *Portat gladium.* He bears the sword, (*vers. 4.*) And if He draw it against Schismatiques, Here-

tiques, or Rebellious persons, *Magistratus iuste punit gladio, Aug.* They must not cast off feare, and encourage themselves

and their company against his commands, as if resisting for the cause of God (as they pretend) they were to be accounted Martyrs; for they are no more capable of Martyrdome, dying in contempt of lawfull Magistracie, then the Idol Priests, or the devils themselves were by the subversion of their Temples, or ceasing of their Oracles, by vertue of our Saviours Incarnation; or by the command of the Emperour, converted to Christianity: *Aug. ubi supra.*

But on the contrary it may be verified, that they who under the royall command of a rightfull King, obediently, conscionably, zealously, and couragiously fight against a Schismaticall, or Hereticall Rebellious people, (who make Religion the pretext for Rebellion) if they die, they dye Martyrs, if they live, they live Confessors: and therefore we must feare even the Princes sword. That I may not insit upon losse of favour, friends, honour, credit, and the like: Although a wise man will consider even in this, that the indignation of a King is as the roaring of a

Buchan.

Theophylact.

Lombard.

Lib. 1. & Parmen. c. 7.

Prov. 20.

C 3

Lion;

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Amos 3. 8. Lion; and if this Lion roare, who can but be afraid? for he that provoketh him to anger, sins against his owne soule; and what then shall become of his body? Or if any be so fool-hardy as not to feare, yet must he be subject neverthelesse, *Not onely for feare,*

[*But even for conscience sake.*] *Non solum, quia resistere potentioribus & armatis impune non liceret, quemadmodum tolerari solent injuria quae propulsari nequeunt: Sed sponte docet obeundam hanc submissionem, ad quam verbo Dei obstringitur conscientia: Cal.*

Ambros.
Theophyl.
lact.

Calv.

Not onely because they are armed and can over-master us, for so men suffer injuries from private men, because they cannot withstand them: but the Apostle teacheth, that a Christian is bound to subjection to his Sovereigne by the Word of God; and the tye of conscience more firme and close, then by a Souldiers Belt, or Jaylor's Bolts and Manacles: So that, *Etiamsi certò constaret nos manus illorum (aliqui valde longas) posse effugere: Marlorat.* Although we were assured that we could scape their reach, or oppose their power: Yea, *Etiamsi exarmatus esset magistratus quem impune lacefcere, & contemnere liceret, nihilo magis id tentandum quam si poenam statim immineret timeremus.* Although the Magistrate had neither Armes, nor Armies, so that men might provoke and contemne his power in respect of punishment, must we not we presume to neglect him any more, then if we did see Armes and Armies, Racks and Gibbets, and all engines for execution prepared before us: *Quia nisi humine subiciamini Principi polluta esset conscientia vestra obviare divina ordinationi, Bruno.* Because unless we be absolutely subject to our Prince (pretend what purity we will) our conscience is defiled, and every step wee march against him, we set our selves in battell array against the Ordinance of God: And indeede I cannot but wonder what hard hearts and cauterized consciences those men have, who doe not presently finite themselves, and their hearts die within them like *Nabals* when they find themselves guilty of subtracting subjection from their Prince, (a greater ingratitude then which cannot be excogitated, and ingratitude is one of the greatest finnes;) for Subjects are obliged.

1 Sam. 25.
37.

1. By the rule of right Reason, to obey him, without whom we cannot be safe; but without the King the Common-wealth cannot bee safe, nomore then a ship without a Pilot in a stormy

my Ocean ; And therefore by the rule of right reason we must obey him.

2. By naturall equity, which bindes to do good to them which do good to us, but Kings and Princes do good to us, for by their meanes we obtaine great quietnesse, and by their providence many worthy things are done to our Nation: By them we receive honour, enjoy riches, peace, plenty, and freely professe and practice piety: and therefore even for naturall equity, *We must needs be subject*, which is the least good we can doe to them. Act. 24.2.

3. By morall civility we are bound to be subject to him who protects us: But Kings and Princes protect us from evill doers, who would violently take away our lives, insolently usurpe our lands, prodigally mispend our goods, lasciviously deflower and ravish our wives, & mercilessly slave our children; yea, they are the Protectors and defenders of our faith, and therefore we are bound at least not to rebell: since all these mischiefs have been, are, & will be the effects of such disobedience, from which *Good Lord deliver us*.

4. By Christian Religion and conscience, which enjoyns, that we must not resist the Ordinance of God: but Kings and Princes are the Ordinance of God, and therefore we must not resist them. *vers. 1, 2.*

And doe 1. Right reason, 2. Naturall equity, 3. Morall civility, 4. Christian Religion and conscience oblige us to subjection? Oh then take heed, and never trust any (though never so faire Professors) who pretend conscience to countenance disobedience, at least to cast off subjection, as it is hard to disobey and not to rebel. Yet such alwayes have been the faire pretence of the foulest practices. Thus the colour of the common good to free the people from Subsidies, Taxes, and Oppressions (which then seemed by their Governours to lye upon them) led the people of the *Jews*, yea and some *Romans* too, to follow *Thendas*, *Indas* of *Galile*, *Catiline*, and their companions. Thus the Rebels of elder times in this Island, christned their Insurrections, the Army of God & the holy Church, making Religion the Patronesse of their impiety. *Iack Straw*, *Iack Cade*, *Was Tyler*, *Fryer Ball*, alias *Wall*, and such others, made 1. The oppression of the Commons, 2. The insolencie of the Nobility, 3. The covetousnesse of the Priests, and the inequality of men of equall merit, the vail of all their violence

Iosep. Antiq. Iudai. l. 18. c. 1. & l. 20. c. 6. Salust con iurat. Catilin. Speed.

and

Hollinshead

Rich. 2. p.

429.

Grafton p.

330, 331.

L. 2. de

Bello In-

daic. c. 16.

Naucler.

Prov. 24.

21, 22.

and villany. Thus the Rebellion in the North, Lincolnshire, and Norfolk, were raised under pretence of 1. Reforming Religion, 2. Freedome of Conscience, and 3. Bettering the Commonwealth; yea, and they are alwayes masked under the vizard of, 1. *Pro Lege*, 2. *Pro Grege*, 3. *Pro Rege*; whereas indeed they are against the King, break the Laws, and make spoile of the people, as *Iosephus* relates the story of the Rebellious Jews, pretending onely against *Florus* harsh, unjust, and cruell usage, and not against the *Romanes*: But as King *Agrippa* clears it by his Remonstrance, They did but onely say so; for their actions were such as worse could not have beene done by the greatest Enemies of the *Roman* Empire, for they sacked the Townes, robbed the Treasuries, burnt the Houses, wasted the Fields; neither were they the Townes, the Treasuries, the Houses, the Fields of *Florus*, but of the *Roman* Empire. I will not make Application, but sithence these things have ever beene so, I will onely conclude with *Solomons* Admonition: *My son, feare God and the King, and meddle not with them that are sedition, for sedition shall their destruction come, and who knoweth the ruine of them?* Yet certaine it is that ruined they shall be, and perhaps when themselves least suspect it, suddenly as with the Arrow of Lightning shot from the Bow of God, which may serve as a Consilium to our Apostles premises to inforce this conclusion, *For ye must needs be subject, not onely for wrath, but even for the sake of the Lord.* Which God grant us all grace to be, for *Jesus Christ* sake, the Patterne and Patron of perfect obedience, to whom with the Father and the holy Ghost, be all honour, glory, power, might, majesty, and dominion, from this time forth for evermore. Amen.

F F N F S.

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